even the Han, the T'ang, and the Sung. The best that the intellectual life of the K'ang Hsi and the Ch'ien Lung period had to show for itself was the Han Learning, and that was directing its energy not toward formulating institutions and giving birth to new ideas, but toward discovering what the forefathers had thought and done during the great creative centuries before the Han and the Ch'in. This comparative sterility of the Ch'ing was, a prolongation of that of the Yuan and Ming. For nearly six centuries, then, China had been stirred by no great creative movement. Such innovating ability as was displayed affected merely the minority. It now seems probable that without some powerful shock from the outside the Chinese would have continued to repeat, with variations, the ideas of previous centuries. It is usually impossible to predict infallibly what would have happened under a different set of circumstances, but it seems likely that without such a stimulus Chinese culture had reached the end of its development. However, in the nineteenth and twentieth centuries the clash came. Under it the old institutional and thought forms crumbled and chaos resulted. It is still too early to predict with assurance whether the shock will not prove to have been too great—whether the Chinese genius will not be so overwhelmed that it can never again make fresh and outstanding contributions. In some such contact with other civilizations, however, appears to have lain the only hope of anything new from the Middle Kingdom.

BIBLIOGRAPHY

The dynastic history corresponding to those for the previous ruling houses is *Ch'ing Shih Kao,* or Draft History of the Ch'ing Dynasty, in

one hundred and thirty-one volumes—the modest title being due to the fact that the work has not yet been officially approved by the national government. Its sale was for a time prohibited on the ground that it is not an adequate account of its period but in part from political motives. It is the product of a historiographical bureau established early in the Republic for the express purpose of compiling it and is the work of. pundits trained under the old regime. The arrangement of material follows, with minor exceptions, that of the Ming history. The quality of the work is questioned, among other things because the authors have made little if any use of foreign sources in the account of the relations between China and Occidental peoples. Largely on account of financial